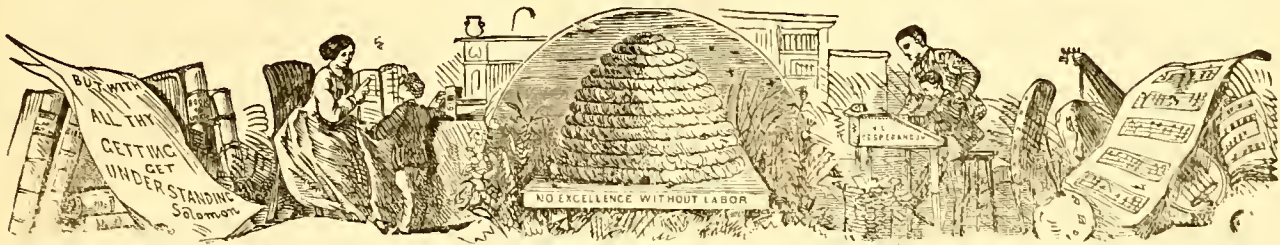


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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THE SECRETARY BIRD.

HERE we have the picture of a most remarkable specimen of the feathered tribe. It is called the Secretary Bird, or Snake-Eater.

Our little readers will probably wonder why it should be called the Secretary Bird, so we will explain. It is a native of Africa, and it was so named by the European colonists of the Cape of Good Hope because they fancied the crest of feathers which we see at the back of the bird's head, and which he can raise or depress at pleasure, resembled quill pens stuck behind a secretary's ear.

We can easily understand from the picture why it should be called a Snake Eater. Eating snakes seems to be its chief aim in life, and it wages a constant and most unrelenting war upon all members of the snake family it comes in contact with.

This bird is about 2 feet high; the wings

at the shoulder. Its tail is also quite long, and its color a bluish gray.

One can scarcely imagine how a bird can be such a formidable foe to reptiles as this is. Its mode of attack is to strike with

its wings and feet, which it uses with great force and dexterity. It also sometimes seizes and carries its enemy up in the air to such a height that it is killed in falling. It readily attacks the most venomous reptiles, and devours them greedily. The small ones it swallows whole; the large ones it tears to pieces.

It is sometimes tamed, and efforts have been made to utilize it as a protector of poultry yards, but it has a disagreeable habit of pecking itself at a chicken if not sufficiently supplied with its more preferable food—snakes.



with a very long and
with a blunt spur

The inhabitants of Cape Colony place such a value on its services as a destroyer of serpents that a fine is imposed upon any one who dares to kill the Secretary Bird.

Old America.

BY G. M. O.

CONCLUSION.

TRADITIONS, historical records, and physical facts fully attest that mighty and vast changes have taken place in America during the ages past; and although apparently meagre and obscure in details and data, upon investigation a vast field is spread before the student. The vista opens wide and extensive, and presents daily accumulating facts and evidences of a civilized race of mankind, who antedate the present Indian, and who had probably reached their "golden age" two thousand years ago.

In the foregoing articles relating to Old America we have taken but a rapid and imperfect survey, merely indicating the abundance of matter and material open for research, and well worthy the study of the antiquarian, archaeologist, ethnologist and theologian. To the last named, especially, this study should be not only one of love but of duty before God and to man. Laying aside the antagonism generated between religious and scientific opinion, he should enter the field with an honest determination to present the facts plainly and truthfully, aiming to restore that union and harmony so much needed by the so-called Christian world.

Modern investigation of the religion of the ancient Americans has developed certain facts that have proved to be serious stumbling blocks in the way of the religious doctrines generally advanced; and either to avoid or explain them away authors have speculated and drifted into irrelevant and various theories, not from design always, certainly not through ignorance, but by simply ignoring the only key that gives a reasonable explanation of the mystery. This key we have endeavored to show is undoubtedly the Book of Mormon. Without following the many minor facts, or tracing out and analyzing the numerous circumstantial evidences comparing so harmoniously between the writers of the Book of Mormon and the old historical records and traditions of America, we have aimed (and we hope successfully) to establish the following great points of indisputable evidence:

First, that the deluge as described by Moses, the greatest and oldest writer we possess, is entertained on record or in a traditional belief, by nearly every tribe or nation of old America. The Aztecs, who received their religion from the Toltecs, expressly declare in conjunction with the Bible that Tetzpi (Noah) and the different races of land animals were preserved in the same ark or vessel; and it would be impossible to conceive how nations or peoples so remote from each other could agree in and testify to an event unless they have proceeded from those individuals who escaped the deluge under the guidance of the patriarch Noah, and when released from the ark, as a common starting point, dispersed themselves all over the world.

Second, that although the Quiche records do not give us a clear record of Jared's settlement in the country, we may reasonably infer from the account given of Votan that such an event had taken place. In fact the Votan of American tradition may have been the Jared of Mormon; but we are inclined to the belief that Votan was Mulek, who left Jerusalem 589 years before the coming of Christ, during the reign of Zedekiah, or about the time that king was taken a captive to Babylon. It was one of the sons of Zedekiah who commanded this

colony, and they eventually landed somewhere north of the Isthmus of Darien, and journeyed southward into the country now called the United States of Colombia. There they built their capital city Zarahemla, near the Magdalena river, called by them the river of Sidon. Jared's people landed on the coast of Mexico. They named the country (North America) the "land of Moron." They flourished on this continent for at least 1800 years, and at a moderate rate of increase the population must have in that time reached a very large figure. Their general tendency of colonization seems to have been northward forming the settlements in the great valleys of the Mississippi and Ohio. Ruins of their cities are now referred to as the "works of the Mound Builders." When Votan (Mulek) landed in America he found, says the Quiche manuscripts, the country already inhabited by a people having the same religion, rites, laws, erudition, and common blood with the people whom he took there himself. A few years previous to the landing of Mulek a colony under Lehi left Jerusalem (during the first year of Zedekiah's reign). They crossed the Pacific and landed on the western coast of South America, somewhere, we infer, near the present city of Lima in Peru. Lehi's people possibly built the great city and temple of Pachacamac, and after a time crossed the Andes, settling in Bolivia in the vicinity and on the shores of Lake Titicaca. Others went north into New Granada, and in time united with the descendants of Mulek's people. The traditions of the Peruvians, as recorded by Montesinos, correspond precisely with the Book of Mormon in regard to the organization of this colony after landing on the American continent. In time these colonies became disunited and through the calamities of war, famine and pestilence their descendants were reduced to their present condition of savages.

Third, the prophets of the Book of Mormon told the people that when Jesus should be crucified terrible earthquakes and convulsions would occur on this continent. That these judgments came as predicted, the whole face of the continent geologically attests, and the "Old Books" of the Quiches assert it. In fact, in the old Central American books there is a constant tradition of an immense catastrophe of that character, a recollection of which was preserved in some of their festivals, especially in one celebrated in the month Izealli, which commemorated this frightful destruction of land and people. The tradition indicates that the destruction was accomplished by a succession of convulsions; three are constantly mentioned. "The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it." Each convulsion caused many portions of the land to disappear, forming a line of coast much as it is now. Most of the inhabitants were overtaken while at their regular employments, and were destroyed. Some escaped in ships, some found safety on high mountains or on portions of the land, which for the time escaped immediate destruction.

Fourth, while a number of people were assembled together around a certain temple in the northern part of South America (a temple preserved by the Lord) talking and wondering about the great cataclysm that had taken place, they heard a voice coming out of the heavens saying "Behold my beloved son," and they saw Jesus descend and he stood in their midst, saying "I am Jesus Christ, the Son of God." Afterwards He related to them how He had been crucified, and, in time, He organized the church on this continent. But in less than three generations the principles he had taught were disregarded, and the whole people dwindled in unbelief and wickedness.

We find, however, that the visit of our Savior has not been forgotten. Not only was a remembrance of baptism administered,

but the worship and traditions of a supreme ruler was kept up after a manner, by the various nations until the advent of the Europeans. "Quetzacoatl," of the Aztecs; "Kukulcan," of the Quiches; "Boehica," of the Muyscas, and the "Manco Capac, of the Peruvians, are, without doubt, one and the same person—our Lord and Savior.

Not even was the symbol of His church forgotten. The cross was not only found, as stated by Garcilazo, at Cozumel, by Grijalva, but Clavigero (Hist. of Mexico, II, 14 note) says: "The crosses the most celebrated are those of Yucatan, of Mizteca, Queretaro, Tepique and Tlanquiztepec." Gomara says "it could not be known how these Indians came to have so much devotion towards the holy cross, there being no footsteps of the gospel having been preached at Cozumel or in any other part of the Indies" (America.)

It has indeed been a curious question, and one only properly explained by the Book of Mormon, how the nations of America obtained their vague and shadowy ideas of Christianity. Some few writers have vainly endeavored to trace the origin of the symbol of the cross in America to an Egyptian symbol known by the name of *crux ansata*, or cross with a ring, represented by that ancient people on walls of temples, obelisks and monuments. Others attribute it to the Phœnicians, whose goddess, Astarte, is commonly represented on the Sidonian coins with a long cross in her arms. Of course these theories are mere conjecture, from which can be formed no reasonable conclusions.

With the hope that our readers have been entertained and instructed by our brief historical descriptions, we will conclude by urging all to continue their investigations and researches in all that relates to "Old America."

ENTOMOLOGY.

BY W. D. JOHNSON, JUN.

Most insects, after arriving at the adult state, eat but little and do not increase in size, and, after laying their eggs, die. Some insects, as the May flies, live only for a few hours, others a few weeks or months, and some a year or two. Insects that live through the year generally pass the winter in a state of torpor. Ants retire to the bottom of their nests when cold weather comes, and remain there, sleepy and sluggish, till the warm air of spring revives them.

Insects that pass through three distinct stages are said to have passed through a complete transformation; while others, like the grasshopper, pass through only a partial transformation.

From the egg the grasshopper is hatched as a wingless insect with six legs; it grows and casts its skin repeatedly, until wings appear on its back; and all the while it hops about and eats. Each time its skin is cast the wings and legs are proportionately larger, until it sheds for the last time and comes forth an adult grasshopper. The larva and pupa of insects of this class are always active and eat continually, and have the same number of legs as the perfect insect. The larvae of those that pass through a complete transformation have no legs, as maggots. Caterpillars have six true legs, a pair to each of the three first segments of the body, and a number of fleshy, undeveloped legs, varying in number from ten to fourteen; These are beneath the abdominal segments.

The two sexes of insects differ much in size and appearance; the female is always the larger, and the colors appear duller; they also seem to have one ring less than the male, but the

ninth segment helps to form the ovipositor, the organ by which the eggs are deposited.

Most insects lay their eggs in the hottest time of the year, and, although the mother insect has never felt the cold blasts of winter, God has given her the instinct to protect them from the coming frost and snow. The eggs are generally laid during the summer, and hatched the ensuing spring. Some insects glue their eggs to twigs and branches of trees, and cover them with a substance that answers the purpose of water-proof varnish. A certain class of moths cover their eggs with down taken from their own bodies. The cochineal insect lays her eggs under her, glues herself down, and then dies thus, covering them with her own body.

In studying the habits of insects, it is very important that we should remember their scientific names, and the terms used to describe them, so that in reading any book on entomology we will be able to understand the descriptions of those we are not acquainted with.

Most of the little pests of the garden are insects belonging to the order of *lepidoptera*. The agrotis moths, or rustic moths, the larvae of which are known as "cut worms," are very common in the field and garden, and they are well named, as every farmer knows who has had his wheat, corn, beans, and melon and cabbage plants eaten off by these little depredators. They eat the plants off just below the surface, and sometimes they become so numerous as to destroy whole fields of wheat and corn.

These moths are nocturnal, so called because they mostly fly at night. There are five kinds that infest our gardens; they are of a brownish gray color, and vary in length from three-quarters to one and a half inches. Their wings are nearly horizontal when closed, the thorax is slightly convex, but generally smooth; the antennae of the males are pectinated, that is, there is a little row of short points like fine teeth of a comb on the under side; the fore legs are also quite spiny. The caterpillars of the agrotidians are smooth, shining, naked and dark colored, with longitudinal pale and blackish stripes, and a few black dots on each ring. Some of them have a shining black spot on top of the first segment of the body. They are of a cylindrical form, tapering a little at each end, and are provided with sixteen legs. Before changing into the pupa state they make earthen cocoons. They do the most damage in May and June. The moth appears from May until the middle of August, according to the climate, then lay their eggs in autumn to be hatched out in the following May.

The best method of checking their ravages is to kill the moths wherever you find them, generally around the lamp or candle in the evening. When very numerous, large bonfires destroy immense numbers, as they fly into the flames and perish. The worm can be found in the morning by digging around the plants they are cutting off, always within four inches of them. Kill all you can find, and by doing so you not only save your present plants, but probably thousands in future years.

Let those who are appointed to judge of the characters of others bear in mind their own imperfections, and rather strive by sympathy to soften the pang arising from a conviction of guilt, than by misrepresentation to increase it.

Beware of confiding in distant prospects of happiness, lest they be suddenly intercepted by the most trivial present vexation. A leaf in the foreground is large enough to conceal a forest on the far horizon.

CAPTURE OF A SLAVER.

BY JOHN HOWARD.

The white waves heaving high, my boys,
 Our good ship tight and free,
 The field of water is our home,
 Our heritage the sea."

SUCH was the song of the crew of the *Florence Nightingale* as they secured their anchors, unbent their cables and put everything in ship-shape and Bristol fashion for a voyage from Liverpool to Calcutta, to which port she had her clearance outwards. She stood to the south'ard with every stitch of canvas ramping full. Nothing unusual transpired until she reached the line, where she was caught in one of those terrible squalls, peculiar to those latitudes, rising as it were out of the bosom of the deep. At such times all the elements seem to be waging a fierce and relentless war on each other. Terrific is the assault of the opposing forces. The wind, accompanied with the most vivid and fearful flashes of lightning, aided by peals of Heaven's artillery, reverberates along the vault above, the sea, lashed to madness and fury, dashing at the sides of the tempest-tossed barque, with the electric fluid playing around each mast head and running along the iron jack-stays of the yards, making it appear as if she was enveloped in one sheet of flame, while the rain descends in torrents as if the heavens had opened. The vessel, struggling amidst this terrific war of the elements, requires all the courage and skill of her crew to prevent destruction, all of which make up a picture so full of grandeur and sublimity that it cannot be surpassed in all of nature's wide domain; and man with all the puny appliances of art and science combined, sinks into utter insignificance before the awful display of the might, power and majesty of the ruler of the universe; while the creaking of the ship's timbers, the groaning of masts and spars, the flapping of sails and cordage, might cause you to imagine that all the spirits from out the vasty deep were taking advantage of this grand commotion of nature, and holding high carnival.

The scene brings forcibly to mind that beautiful passage in Lord Byron's poem of "Childe Harold:"

"Thou glorious mirror, where the Almighty's form
 Glasses itself in tempests; in all time,
 Calm or convulsed—in breeze or gale or storm,
 Icing the pole, or in the torrid clime
 Dark-heaving, boundless, endless, and sublime—
 The image of eternity—the throne
 Of the invisible, even from out thy slime,
 The monsters of the deep are made; each zone
 Obeys thee; thou goest forth dread, fathomless, alone."

Man marks the earth with ruin; his control
 Stops with the shore; upon the watery plain
 The wrecks are all thy deed, nor doth remain
 A shadow of man's ravage, save his own,
 When, for a moment, like a drop of rain,
 He sinks into thy depths with bubbling groan,
 Without a grave, unknelt, uncoffined, and unknown."

The *Nightingale* ran through the S. E. trades until she reached 15° south latitude, when she changed her course, heading for the west coast of Africa. Her clearance for Calcutta was a mere ruse to conceal her real intentions, and is resorted to by owners and captains of vessels engaged in contraband trade to prevent seizure.

The vessel made the coast and entered the Congo River to dispose of her cargo, and wait for her living freight coming from the interior. But notwithstanding the subterfuge, the

American authorities had knowledge of her true destination, and had communicated the intelligence to their flag officer in command of the U. S. squadron, and in accordance with the instructions received, the U. S. men of war were on the look out for her.

Information of her ascending the Congo River having reached the American Commodore he cruised off the mouth of that stream. Communications with the natives confirmed the intelligence received, and preparations were made for her capture. Two boats were accordingly manned and armed for the enterprise.

To ascend this river you have to hug the south shore on account of the current which runs at the rate of six miles an hour, and no boat's crew could pull against such a stream. They started at dark so that their movements might not be noticed on shore and reported to the officers of the ship they wished to capture. Stealthily they made their way up the river, perfect silence was enjoined, not a word being exchanged, for fear of detection, and, after a two hours' pull the object of their search came into view as a bend of the river was passed. Everything on board of her was in readiness to set sail. Her topsail yards were mast-headed with the topsails just stopped up with a rope yarn, the fore and main sail the same, while the jibs and stay-sail were hanging loose; the carpenter was standing at the pall bits, ready to unshackle, or, as sailors say, slip the cable, and let the anchor lay in the river. This is done to save time, likewise to prevent detection of your real movements in case any one should be watching, for when once away no boat living could catch a ship sailing down such a river with a six mile current and a good spanking breeze to fill every sail.

The officers of the U. S. boats were conversant with the fact and acted accordingly. At the time of their arrival in the river the *Nightingale* was shipping her slaves, barge after barge full being brought down the river and passed over her side to the stifling hole below.

The noise caused by the embarking of this dusky cargo was deafening. It being night, those on board necessarily used lanterns, thus throwing a little light on their dark deeds, all of which were plainly visible to those watching in the boats, helping them to tell at what precise moment to strike. They accordingly waited their time till the last load was seen coming down the river, when the order, hardly above a whisper, came—"give way."

The boats soon were headed for the contraband. Not a word was spoken as the boats darted ahead, propelled by the brawny arms of their gallant crews. Every one was sanguine of the success of the enterprise.

It may be remarked that there is nothing an "old salt" likes so much (except taking his grog) as one of these little "brushes," as they are called. It gives a certain spice to his life, and breaks up a season of monotony on the coast.

The boats were pulled under the stern with the intention of boarding on each quarter. The captain and mate were walking on each side of the quarter-deck, being no doubt so absorbed in the embarkation of their living cargo, that they did not observe the approach of the boats.

The officers in command of the boats got into the mizzen chains, followed by about two-thirds of the boats' crews; and there they stood and listened to the conversation of those on deck, likewise surveying the strange scene before them. As the captain and mate went to the edge of the poop deck to give some necessary orders about getting under weigh, each had in his hand a Colt's revolver, which was either to enforce obe-

dience to command or to repel an attack in case one was made. In the meantime the officers and crews of the boats had gained the deck! Great was the consternation and wrath of the officers of the slaver as they confronted the U. S. crew on their deck. In an instant they raised their revolvers and poured forth imprecation after imprecation, threatening the officers with death. The U. S. officers stood calmly, only saying "Put those weapons down and don't make fools of yourselves."

"Well," says the mate, "you have out-generaled us this time. What nation are you?"

The senior officer answered:

"I seize this vessel as a prize to the United States flag ship *Constellation*."

All this took place without the knowledge of the crew, who were engaged in making all ready for sea.

When the crew understood the position of affairs they began to make preparations for leaving, which they did in the greatest possible haste; and, after stopping on shore about two weeks, the *Flight*, of Boston, *alias* the *Fairy*, of New York, came to anchor in the river, on which ship they took passage and were captured by Her Majesty's ship *Falcon*.

The morning following the capture, the prize was taken down the river, a prize crew put on board, and she was sent to the Republic of Liberia, on the west coast of Africa, a small country extending from Monrovia, the capital, on the north, to Cape Palmas on the south, taking a strip of land of about forty miles wide between the two places named. It is considered to be under the protection of the United States.

There was a fearful mortality among the slaves on the passage and on account of their close confinement below, a great number died. Those who survived were kindly treated by Prest. Roberts and the authorities of Liberia.

Correspondence.

WEST WEBER,
May 17, 1876.

Editor Juvenile Instructor:

DEAR BROTHER:—Thinking a few lines from this place might be interesting to the readers of the INSTRUCTOR, I herewith offer them:

On the 30th of April last we held an examination of our Sunday school in our new meeting house, which was filled to overflowing. A great many of the parents assembled to witness the examination.

After singing and prayer the children went through their exercises by answering questions from the JUVENILE INSTRUCTOR upon the history of Joseph Smith the Prophet, commencing with the first number of the tenth volume, through to the end of the volume. Every question was answered boldly and correctly to the surprise of all present. These questions were answered by the younger scholars, after which the young ladies competed for the first, second and third prizes. These prizes consisted of the Autobiography of Parley P. Pratt, Key to Theology and Spencer's Letters.

Miss Margaret Ann Ririe received the first prize for reciting the vision contained on page 264 of the book of Doctrine and Covenants. Miss Sarah Jane Dance received the second prize for reciting a revelation on page 123 of the book of Doctrine and Covenants, and Miss Maggie Peterson the third prize for reciting from pages 127, 49, 29, and 31 of Eliza R. Snow's Poems.

The prizes were awarded to the above named by Elders Thos. Wallace and L. F. Monch, who expressed themselves as being highly gratified with the proceedings, gave a great deal of good

encouragement to the scholars and also to the teachers, and felt well repaid for their visit.

The children were then dismissed until Monday, May 1st, at 9 o'clock a. m., when they convened and received their prizes, and were highly instructed by President John I. Hart, Mr. Edmund Ellsworth and others. The afternoon was spent in dancing and singing for the enjoyment of the children.

Our Sunday school is in a flourishing condition under the superintendence of Nathan Hawkes. It is the desire of our superintendent and those interested in the Sunday school to obtain a circulating library in our school that the children may have the privilege of storing their minds with useful knowledge. I am happy to say that the JUVENILE INSTRUCTOR is used in our school and is highly appreciated.

We also have a Young Men's Mutual Improvement Association in this place, under the direction of President John I. Hart. The association assembles regularly once a week, and lectures upon the principles of the gospel, such as faith, repentance, baptism, the Holy Spirit, the fulfillment of prophecy and the origin of the Book of Mormon etc., are delivered. Our meetings are very interesting and are doing a great deal of good to the young.

If this association keeps on in the way that it is going now one or two more years, West Weber will be a nursery for young elders who will be able to carry the gospel to the nations of the earth.

Hoping that the INSTRUCTOR may thrive and have a wide circulation,
I remain yours, etc.,

ALMA HARDY.

HUNTSVILLE.

June, 1876.

Editor Juvenile Instructor:

DEAR BROTHER:—In behalf of our Sabbath school I wish to inform you, we are doing, I think, a good work among the young of this place, under the care of Supt. Chas. Wright. Our teachers are punctual and very active, and the pupils really seem to love the Sabbath school.

We anticipate having an examination commencing at ten a. m. on the 18th inst.

On hearing of the death of Prest. F. A. Hammond's eldest son, F. A. Hammond jun., while filling his mission to Arizona the following resolutions were adopted:

RESOLVED that we as members of the Huntsville Sabbath school, realize a feeling of regret, in the loss of one of our teachers, viz. F. A. Hammond, jun., and by these tokens offer our heartfelt sympathy to the parents, brothers, and sisters of the departed. Also we hereby resign our will to God the Eternal Father knowing that He doeth all things well, and pray that the spirit of peace and consolation may descend and abide upon the bereaved family; and that they with us may so live that we may meet him in the Celestial Kingdom of our God, when we have filled our mission here as faithfully as our departed brother, F. A. Hammond, jun.

RESOLVED that a copy of the above resolution be presented to the family of the departed. Also that a copy be sent to the JUVENILE INSTRUCTOR for publication.

In behalf of the Huntsville Sabbath school.

Charles Wright, Superintendent,
George Halls, Asst. Supt.
S. S. Hammond, " "
William Halls, Sec.

A LIE.—Sin has many tools, but a lie is the handle which fits them all.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.

One lie must be thatched with another, or it will soon rain through.

A lie has no legs, and cannot stand; but it has wings, and can fly far and wide.

The Juvenile Instructor.

SALT LAKE CITY, JUNE 15, 1876.

EDITORIAL THOUGHTS.



N the Editorial Thoughts in our last number we gave our readers an account of the obstacles which beset Vermont when seeking admission into the Union; as also of the part taken by Ethan Allen in the contest. There is so much that is interesting concerning it, that we will here continue the subject.

Every year Colonel Allen and his friends continued their efforts before Congress for the admission of Vermont as a State. The British knew how he was treated, and they hoped to induce him to become a traitor to the colonies. Colonel Robinson, of the British army, addressed him two letters, in which he proposed to him to join the British cause. He would in that way assist "in uniting America to Great Britain, and thereby restore the happy relations which have been so wantonly and unadvisedly destroyed." He never replied to these letters. He enclosed them in a communication to Congress. In that communication he justified in the strongest terms the course of Vermont in declaring herself independent. The following extract from his letter to Congress will show how determined he was to establish that independence and to have her admitted as a State:

"I am confident that Congress will not dispute my sincere attachment to the cause of my country, though I do not hesitate to say, I am fully grounded in opinion, that Vermont has an indubitable right to agree on terms of a cessation of hostilities with Great Britain, provided the United States persist in rejecting her application for a Union with them. For Vermont would be, of all people, most miserable, were she obliged to defend the independence of the united claiming States, and they be, at the same time, at full liberty to overturn and ruin the independence of Vermont. When Congress considers the circumstances of this State they will, I am persuaded, be more surprised that I have transmitted them the inclosed letters than that I have kept them in custody so long, for I am as resolutely determined to defend the independence of Vermont as Congress is that of the United States; and rather than fail, I will retire with the hardy Green Mountain Boys into the desolate caverns of the mountains, and wage war with human nature at large."

Ethan Allen died in 1789, before Vermont was admitted as a State. He was fifty-eight years of age at the time of his death. His memory is greatly venerated in Vermont. It is right and proper that such a man as he was, so true and brave, so indomitable and strong in resisting oppression, and yet so kind and just, and remarkable, as he is said to have been, for his anxiety and efforts for any in trouble, should be gratefully remembered by the people for whose rights he battled.

When our little readers will hereafter see remarks in the history of the Prophet Joseph about the "Green Mountain Boys," they will know who are meant. The Prophet Joseph

was a Vermonter, and he had as strong a hatred of oppressions and as strong a love of liberty as any of the "Green Mountain Boys." The Prophet Brigham is also a native of the same State. He has the same spirit. President Kimball was also born there, and many other leading men in Israel had their births in Vermont. Born in such a land, with such a history and amid such surroundings and traditions, it is no wonder they love liberty and hate and grow restive under tyranny. No land has been so honored in these last days as Vermont, and cannot the reasons for this be perceived, at least in part? Where else on the earth could a more free, dauntless race of people be found, with such traditions as to the rights of man, and such examples as to the proper manner of maintaining and defending those rights?

The spirit which animated the "Green Mountain Boys" has been taken to Utah. It rests upon many there. We hope it will spread until all, both young and old, will be filled with it. That spirit is breathed in the following lines, which, tradition says, were composed by Ethan Allen when gathering his men:

Ho all to the borders! Vermonters come down,
With your breeches of deerskin and jackets of brown,
With your red woolen caps, and your moccasins, come
To the gathering summons of trumpet and drum.

Come down with your rifles!—let gray wolf and fox
Howl on in the shade of their primitive rocks;
Let the bear feed securely from pig-pen and stall—
Here's a two-legged game for your powder and ball.

What seek they among us? The pride of our wealth
Is comfort, contentment, and labor, and health,
And lands, which, as freeman, we only have trod,
Independent of all, save the mercies of God.

Come York, or come Hampshire—come traitors and knaves;
If ye rule o'er our land, ye shall rule o'er our graves;
Our vow is recorded, our banner unfurled;
In the name of Vermont we defy all the world!

A NUMBER of articles written by young members of the various literary associations so common among us to-day have been handed to us for perusal or publication. As a general thing they are written in answer to questions propounded in the societies on matters pertaining to our religion, and include a variety of subjects, such as "Faith," "Evidences of the Authenticity of the Book of Mormon," etc. These are excellent exercises, and it has afforded us pleasure to see the many good points that are made in them, and the evidences of study and research they contain, but to notice all the good things that are written would be simply impossible, with our limited space. Theme writing is always good, especially when subjects are selected by persons who are deeply imbued with the importance of our religion. The time will come when we will have a literature of our own as a people, and exercising our youth in composition is one of the means to attain to this end. As the muscle of the blacksmith increases in power by exercise, so are our mental faculties improved by constant use.

PROCRASTINATION.

Shun delays; they breed remorse;
Take thy time while time is lent thee;
Creeping snails have weakest force;
Fly thy fault lest thou repent thee;
Good is best when soonest wrought;
Lingering labors come to naught.

A Trip to Our Antipodes.

BY HUGH KNOUGH.

CHAPTER XII.

THERE are two rivers in New Zealand which are exceptions to the general rule, namely, the Waimakariri in the Middle and the Wanganui in the North Island. Fearful of a surgical operation having to be performed if you attempt to utter the name of the first river, I will give the pronunciation: Why-mack-a-rear-ri.

These rivers wind through the country for a considerable distance, and so lose the force of their current, and have high banks on either side which prevent their overflowing. As their name indicates, they abound in a great variety of most delicious fish, from the tiny white bait to the kawi, or New Zealand salmon. Many a pleasant hour have I spent in my punt, or canoe, fishing on the first named river. It was on this river, too, that I learned to propel and be expert with the Maori canoe. These canoes are formed from the trunk of a young tree, scooped out or burnt hollow, at which work the natives are very clever.

They are from ten to twenty feet in length, sharp pointed at each end, and just wide enough for a moderate sized person to sit down. They are propelled by a paddle about four feet in length; great care being required to keep one's balance and not catch crabs, otherwise you and the canoe are soon capsized. A proficient in the management of the canoe can propel faster with it than any row boat, and can twist and turn the canoe at the sharpest angles, almost making it spin in the water, but when doing this or shooting a rapid he must have nerve and his wits about him.

For the purpose of war or carriage of merchandise the Maoris (the native name of the aborigines) build much larger canoes, which are finely carved, and painted with grotesque figure heads, and sometimes will hold as many as forty or fifty warriors. We may speak of these war canoes on another occasion.

In giving the full and just description of a country, its good and bad features should be described, and I must not omit to mention that New Zealand has one very bad feature, that is, earthquakes. Now to a person not accustomed to these frisky shocks of Dame Nature, they are anything but agreeable, but

most people who have lived on these islands for many years have become so accustomed to being shaken up as to be not much alarmed at an earthquake's approach; in fact, some feel like the sailor who was so accustomed to rolling in his hammock at sea, that when he went to bed on shore he could not sleep, and so hit upon the idea of having a large cradle made for him, and engaged a boy to rock him to sleep every night. Use is second nature.

The first intimation that one has of the approach of Mr. Earthquake is a closeness in the atmosphere, accompanied by a perfect calm; then a low rumbling sound in the earth, followed by a gentle moving of the ground, which every mo-

ment increases in force, causing a feeling like sea-sickness; and the strange persons have all they can do to stand firm and erect. Sometimes a shock will come sharp and sudden, sending all and everything sprawling. Perhaps you have experienced on board a train of steam cars when about starting a sudden jerk with force enough to pitch you into your neighbor's arms. If so, multiply this by, say, ten and then you will get about the correct idea of this kind of earth shake.

In New Zealand and other countries where earthquakes are liable to occur the people take the precaution not to build high houses, for a violent shake would topple them over. As it is, if



MAORI CHIEF AND WIFE.

only of one or two stories, they do much damage, toppling over brick chimneys, cracking walls, breaking furniture, glass-ware, etc.; in fact, those who felt and witnessed the effects of the explosion of the magazines in Salt Lake City on the 5th of April last, can form some idea of a slight earthquake.

Now you will say, "What a dreadful country to live in, I would not go there for anything in the world!" But then you must remember there are advantages to counterbalance the unwelcome visitors, and besides they do not make a call every day, for their visits are sometimes years apart, and sometimes there are several shakes occurring in a short space of time. Nobody knows when to expect them. One gets used to them after awhile, although I have known instances of persons, who, after experiencing their first shake, have almost given their property away, and rushed on shipboard to get out of the country, frightened out of their wits.

NEW ZEALAND FORESTS.

On the Middle Island of New Zealand there is comparatively very little "bush" (the local name for forest); but on the North Island there are immense tracts of land covered with dense bush. All indigenous (native of the country) vegetation is, without exception, evergreen; so that at all times, nature has a bright, fresh appearance. Those trees which have been introduced into the country stick to their old habits, and strip themselves bare in the autumn, to again put on a new coat in the spring. These forests have a thick and almost impenetrable undergrowth, formed by beautiful ferns (of which three hundred species are found, forty-two of which are unknown to any other country), the supple jack, a strong running plant, which crosses and twines itself through the shrubs and trees, and an abundance of pretty flowering shrubs of sweet perfume; also the nikau and ti-tree, species of palm, the pith of which is edible and much used by the natives for food.

The timber or lumber of New Zealand is very valuable and is largely exported. One of the finest timber trees in the world is the Kauri pine. It grows perfectly straight, and, to illustrate its value, I will state that a tree was cut some time ago, the trunk of which was forty feet in length and thirty-seven feet around, and it yielded when sawed up, 22,000 feet of rich mottled Kauri, which was sold for \$2,500.

This tree is very valuable for ship building, as well as for other purposes. The gum from the kauri pine is also very valuable. Over a large area of land which has been exhausted by kauri forests in past ages, and is now barren and almost unfit for cultivation, the gum which has exuded from the dead trees, is found to the depth of two and three feet. This gum is very hard and is carved and polished and made into jewelry; but its great value is for making varnish and is worth \$150 per ton. To give some idea of the trade in this article from the year 1870 to 1872, the amount exported was valued at \$2,285,995.

There are to be found in these New Zealand forests over 100 varieties of valuable wood, among the foremost of which may be mentioned the kahikated, rimu, totara and kawa.

The early settlers formerly destroyed these valuable trees—clearing the bush to make room for homesteads, but the Government have put a stop to the practice.

In our next chapter we will describe that wonderful and valuable plant the phoronium tenax.

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.

Questions and Answers ON THE BOOK OF MORMON.

LESSON CVIII.

Q.—Whom did Lachoneus appoint as chief captain of the armies of the Nephites?

A.—Gidgiddoni.

Q.—What occurred in the last part of the year 18?

A.—The robbers came down from the mountains and took possession of the deserted towns of the Nephites.

Q.—When did the robbers attack the Nephite armies?

A.—In the beginning of the next year.

Q.—What was their reason for thus attacking the fortified armies?

A.—The Nephites had taken away their stock and there was nothing for the robbers to eat.

Q.—When the Nephites saw their enemies approaching what did they do?

A.—They fell to the earth and called upon the Lord for deliverance.

Q.—What was the result of the battle?

A.—The Nephites were victorious, and pursued the robbers until they came to the borders of the wilderness.

Q.—Who was killed in this fight?

A.—Giddianhi, the leader of the robbers.

Q.—Who succeeded him in command?

A.—A man named Zemnarihah.

Q.—When did he begin preparations for war?

A.—In the year 21.

Q.—What was his plan?

A.—To lay siege to the Nephites and cut them off from food.

ON THE BIBLE.

Q.—What did Jonathan answer his father?

A.—"Wherefore shall he be slain? what hath he done?"

Q.—What did Saul do then?

A.—He cast a javelin at Jonathan to smite him.

Q.—What did Jonathan learn by this?

A.—That his father was determined to slay David.

Q.—What did Jonathan then do?

A.—He "arose from the table in fierce anger, and did eat no meat."

Q.—Why was Jonathan angry?

A.—"He was grieved for David, because his father had done him shame."

Q.—What did Jonathan do in the morning?

A.—He "went out into the field at the time appointed with David, and a little lad with him."

Q.—What did Jonathan say to the lad?

A.—"Run, find out now the arrows which I shoot."

Q.—As the lad ran, how did Jonathan shoot?

A.—"He shot an arrow beyond him."

Q.—What did Jonathan cry out when the lad was come to the place of the arrow which he had shot?

A.—"Is not the arrow beyond thee?"

Q.—What else did Jonathan say to the lad?

A.—"Make speed, haste, stay not."

Q.—What did Jonathan's lad then do?

A.—He gathered up the arrows and came to his master.

Q.—Did the lad understand the meaning of what he had done?

A.—"Only Jonathan and David knew the matter."

Q.—What did Jonathan say to the lad when he had given him the bow and arrows?

A.—"Go, carry them to the city."

Q.—What happened as soon as the lad was gone?

A.—"David arose out of the place toward the south, and fell upon his face to the ground, and bowed himself three times."

THE INTERNATIONAL EXHIBITION.

OPINIONS OF THE PRESS.

Now that a tolerable degree of order is established, and only a few exhibitors remain who have not completed their displays, it must be conceded that the French section as a whole will prove to many people the most interesting in the Exhibition, and that in more than one group of objects it is unequaled.

Thus the predominance of articles of real beauty, such as the bronzes, porcelains, faience, laces, jewelry, and the innumerable host of *articles de fantaisie*, and the systematic and tasteful arrangement of the plainer wares and fabrics, combine to make the French section a delight to people of cultivated taste. It is also especially the domain of the ladies, and its portals might be appropriately inscribed, "*Place aux Dames*," for nowhere else are there so many elegant things, such as women most covet—lace shawls of the finest workmanship, silks in a profuse variety of color and pattern, rich brocades and velvets, lovely embroideries, costly Paris dresses, heavy with flowers and real point lace; silk stockings with lace inserted at the instep; the daintiest of shoes and slippers, jewelry, fans, ribbons, artificial flowers, and a thousand quaint and pretty articles for the writing-desk, the mantel, and the boudoir table, all admirable in their way.

In case one wishes to make a serious tour for information among the French cases, and has a lady with him, let him begin with the bronzes, or the chemicals, or the carriages, and keep out of the dangerous region where the Paris modistes and jewelers set snares for his feet. He may venture into the superb court of the Lyons silk manufacturers, but go no farther. Here may be learned how much more effective is the display of silks, to which perhaps 40 makers contribute, than it would have been if each had set up his own case. In the center of the court, seated upon the soft cushions of the comfortable divan, you get at a glance the striking effect of the whole display. Thus seen, the *tout ensemble* of the exhibit of this industry is remarkably brilliant and impressive, whereas if the articles had been installed in a long line of small separate cases, they would have been monotonous and wearisome. The bronzes, have the place of honor at the crossing of the nave and transept of the building, where they face the English and American silverware and the German porcelain. Marchand shows some fine pieces, but nearly all are copies of old works. One of the best statues is Bourgeoise's Negro Snake Charmer or prize picture. Bourgeoise's Kabylean Laundress is also here—a woman nude down to the hips, who stamps upon a pile of clothes while she turns water upon them from a pitcher. Both these figures, which appear to be companion pieces, are full of action. Two other figures, representing Egyptian dancers with a triangle and tambourine, are almost as good. Recent art is best represented by Schonewerk's "Boy and Tortoise," which received a gold medal at the Salon of 1875. A nude boy (life size) has discovered a tortoise, and is down on his knees upon a rock, cautiously picking up the alarmed animal. Very imposing from its great size, and admirable for the pure, classic taste it displays, is Marchand's great mantel of black marble and bronze. It is 16 feet high by 11 wide. The principal decorations are in verd antique and gilt bronze.

Under the title of *Bronzes de Fantaisie* the Paris house of Kaffel shows a great variety of very attractive work in vases, tables, candelabra, flower stands, caskets, etc., of gilt and silver bronze in combination with porcelain and glass. In its line, this work is not equaled in the Exhibition.

The porcelain exhibit adjoins that of the bronzes. From the absence of the Sevres ware, which I am told has been sent, but for some reason is not yet unpacked, this group shows somewhat to disadvantage in comparison with the neighboring one in the English section. Its strong points are the display of Palissy ware made by Barbizet, the grandson of the man who discovered at Dijon, fifty years ago, the secret of Bernard Palissy's method, and the production of fifteenth and sixteenth century faience. I leave this group for special treatment hereafter, by a competent critic, in connection with the general subject of ceramic art at the Exhibition.

Among the exhibits in this department is a colossal bust of Washington by H. Cros. The bust is cast in one solid piece; the expression of the countenance noble and heroic. There are also fine specimens of workmanship in hammered brass, in salvers, docks, and fancy figures. In furniture there are magnificent book cases, cabinets, secretaries and tables. In silk exhibits the display of cocoons and skein silk is very fine, one house exhibiting 50 varieties of cocoons. Before long we also may excel in silk raising, to which much attention is now being given by our sisters, who will soon give in this city an exhibition of silk in its various stages of growth and manufacture.

THE POWER OF KINDNESS.

A Cadiz letter says: "Notice had been posted in all the public places that on a certain day the bull called 'El Moro' would be introduced into the arena, and that, when he should have been goaded to the uttermost fury, a young girl would appear and reduce the animal to quiet subjection. The people of Cadiz had heard of 'El Moro' as the most magnificent bull ever brought into the city, and it soon became known that the girl thus advertised was a peasant girl of Espara, who had petted the bull, and fed it and cared for it during the years of its growth. On the appointed day the vast amphitheatre was filled with an anxious, eager crowd. The bulls had been killed and dragged away, and then the flourish of trumpets announced the coming of the hero of the day. With a deep, terrific roar, 'El Moro' entered upon the scene. He was truly magnificent—a bovine monarch—black and glossy, with eyes of fire, dilating nostrils and wicked-looking horns.

"The picadores attacked him warily, and hurled their banderillos (small, dart-like javelins, ornamented with ribbons, and intended to jade and infuriate). The bull had killed three horses off-hand, and had received eight banderillos in his neck and shoulders, when, upon a given signal, the picadores and matadores suddenly withdrew, leaving the infuriated beast alone in his wild paroxysms of wrath. Presently a soft, musical note, like the piping of a lark was heard, and directly afterward a girl not more than fifteen years of age, with the tasteful garb of an Andalusian peasant, and with a pretty face, sprang lightly into the arena, approaching the bull fearlessly, at the same time calling his name, 'Moro! Moro! Va voy!' At the first sound of the sweet voice the animal ceased his fury, and turned toward the place whence it came, and when he saw the girl he plainly manifested pleasure. She came to his head and put forth her hand, which he licked with his tongue. Then she sang a low, sweet song, at the same time caressing the animal by patting him on the forehead, and, while she sang, the suffering monarch knelt at her feet. Then she stooped and gently removed the cruel banderillos, after which, with her arms around 'El Moro's' neck, she led him toward the gate of the torril."

LETTERS TO OUR CHILDREN.

FROM A MISSIONARY IN N. C.
NATURAL HISTORY.

THE winter has passed away, and spring has arrived, with all its glory and its joys. The trees, resurrected to life, are clothed with beautiful foliage. The air is fragrant with the perfume of blossoms and flowers. The fields, rich with green grain, give hope to the farmer of a bountiful harvest. The joyous birds, clothed in their varied plumage, are arriving from their winter quarters and sending forth their melodious anthems of joy and praise, giving pleasure to our senses and gladness to our hearts. In our journeyings through the woods, as we pass from place to place, we cannot but stop to admire the beauties of nature. Now a beautiful bird attracts our attention, as it flies in the glorious sunlight. Then the rich wild honeysuckle, the bloom of the dogwood tree, the laurel and other trees and plants excite our joy and admiration.

How excellent and beautiful are the works of God, the loving Creator of heaven, the earth, the sea and the fountains of water, the God whom we adore, our Father and our Friend!

Who that enjoys life does not love the beautiful? How pleasant it is to have a holiday in the canyons, to go May walking, to cull the beautiful wild flowers and arrange them in tasteful posies; to watch the happy butterfly and the busy bee.

Ah! what beautiful posies we could gather here in the "Sunny South," flowers so varied in form and beauty, with such brilliant colors, all growing wild in the meadows and fields. Then the butterfly and bright-winged insect tribes all add to the beauty of the scene. In the woods the timber is of very large growth, and makes a very grateful shade from the noonday heat. Here flourish the chestnut, walnut, oak of various kinds, such as black oak, white oak, post oak, chestnut oak and other varieties; also the poplar, maple, hickory, elm, pine, cedar, fir, leech, black gum, dogwood, sower-wood, holly and almost every kind we can mention; some very large, and some quite majestic in appearance, towering upwards and spreading their grand, leafy branches all around. The sower-wood bears a very beautiful flower, rich in sweetness; it is a great favorite with the bees. During the season this tree is in bloom the bees make the finest honey, remarkable for its richness, purity and color. The shrubs also are very fine, many of them bearing beautiful blossoms. Some kinds of laurel bear a large, handsome blossom. Then the blackberry, huckleberry, dewberry and wild strawberry, in bloom, all add to the beauty of the scene.

Of birds, there are the red-bird, blue-bird, mocking-bird, martin, wren, robin, dove, hawk, buzzard, sparrow, raven, crow, yellow-hammer, crane, king-fisher, bee martin, humming-bird and others; not forgetting the whip-poor-will, whose plaintive note is heard in the evening when all else is hushed. Besides all these, we have the owls with their large eyes and solemn looking heads. We saw a very large one a few days since; he had been making too free with the poultry yard of a friend of ours, and had killed and partly eaten a fat duck. The boys built a trap over the remains of the poor duck, and when Mr. Owl came to finish his meal he was trapped and had to pay the penalty for his stealing ducks. We came afterwards and saw what a fine specimen it was, and thought it a pity we could not have it stuffed and sent to the Desert Museum.

Of animals, in the woods and by the rivers and creeks, the black bear still makes his home in these mountains, although

seldom seen, except in the unfrequented parts, or when hunger has given him courage to come down to seek for something to eat. Deer used to be very plentiful, but they have withdrawn to the less frequented spots; but the raccoon, opossum, grey fox, rabbit, flying-squirrel, ground-squirrel, otter, beaver, mink and muskrat enjoy life in the woods and streams of these mountains. Rats and weazels also abound, and make their homes in the barns and habitations of the people, uninvited.

We must not forget the pigs; there are any number of them that have the range of the woods, and "root" for their living. In the fall, when the acorns and chestnuts are plentiful, the porkers have a fine time, with little necessity for "rooting," as the fruit from the trees then falls to the ground, and the hogs get fat.

Then, my little friends, there is another class of animals perhaps less welcome than all—the snakes. No one likes "a snake in the grass," or in the house either, for that matter. Well, there are plenty of them here. Of these, the rattlesnake, which grows very large, the moccasin and the adder are venomous; the black snake and the garter snake are not considered so bad. There is also the pilot snake and the water moccasin; but snakes of any kind are seldom if ever welcome.

A few days ago a black snake crossed our path, and we watched him climb up a tree. Another time one crossed our path, and our companion asked, "Did you see that large black snake?" No," we replied, "where?" "Under that large log," said our companion. We thought we saw it partly concealed under a log, and dropped a rock in the place, which happened to strike Mr. Snake, who made a rapid exit under some brush and leaves, so we did not have our curiosity gratified.

As a general thing snakes keep out of the way of man, seeming to know they are not welcome anywhere. A friend of ours was one day out with a fine dog, a favorite of his, when a large snake crawled out and was making away, but the dog went after it; his master called him back, as the snake was venomous and he did not wish him to get poisoned. But it was too late; the snake was preparing for battle, when the dog, with a rapid movement, seized the snake a little below the back of the head and beat it violently on the ground, stretching it out dead. The dog was only bitten slightly. Animals, after fighting with snakes, generally seek some herb or grass, which they eat, and which has the effect of counteracting the poison. Coal oil is about the last remedy that has been recommended for a snake bite, and it is said to be used with success; Others recommend whisky, as an internal remedy. This we suppose is on the principle that "like cures like;" one poison to counteract another.

The black snake has the credit of killing off the rattlesnake, so he is frequently allowed to live when otherwise he would be killed. We heard a snake story the other day, which we will relate to you:

A farmer, passing through a wood, heard a terrible commotion among the leaves, and stood still, wondering what it could mean. He saw a large black snake crawl off and then suddenly return, and the commotion was repeated. The farmer went up to the spot and discovered a large rattlesnake stretched out dead. The black snake overcomes the rattlesnake by rapidly coiling around and squeezing him to death.

Then there are lizards, scorpions, large, ugly spiders and other annoyances in the shape of flies, horse-flies, gnats, ticks and fleas that are not pleasant to come in contact with. There are also ants of many sorts and sizes, beetles and bugs of every kind and color, some most brilliant; and then, when

night comes, the "fire-flies," or "lightning-bugs," fill the air with their flashes of miniature lightning.

Now, my little friends, although thousands of miles away, you see you are not forgotten by your former visitor and teacher. This little chapter on the natural history of this southern country, will, we trust, give you still further insight into the works of God.

May you still continue to practice virtue, that you may become champions for the truth when we who are now battling for it shall have passed away.

BRO. GEORGE.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

AFTER Martin Harris returned from the city of New York he went home and arranged his affairs, and then came to live with Joseph in Pennsylvania. This was in the month of April, 1828. Joseph translated from the plates, and Martin Harris wrote as he translated. Some time after he had begun to write for Joseph, he commenced teasing Joseph to let him have the writings to carry home to show them. He teased so much that Joseph inquired of the Lord whether he might take the writings home, and the Lord replied that he must not. But this did not satisfy Martin Harris. He pressed Joseph to ask again, and the second time he received the same answer. The third time Joseph asked for him, the Lord granted him the privilege of taking the writings on certain conditions. These conditions Martin Harris found himself in the most solemn manner to observe. But he did not observe them, and broke his covenant, and lost the writings. The Lord was displeased with Joseph for weaning Him as he had done about this matter, and He took the Urim and Thummim and afterwards the plates from him.

This was a great lesson to Joseph, for it taught him that when the Lord once told him not to do anything, he ought not to continue to weary Him for the privilege of doing it. This is a lesson which children should also learn. When they ask their parents for the privilege of doing something or going somewhere, and their parents say, no, they ought to be satisfied, and not continue to tease them to say yes.

Joseph humbled himself before the Lord, and He gave him the plates and Urim and Thummim again.

On the 15th of April, 1829, Oliver Cowdery came to Joseph's house. He had been keeping school in the neighborhood where Joseph's father resided, and had boarded with the family. The family had told him about Joseph's having received the plates; after hearing which, he started to Pennsylvania to make inquiries of Joseph. Two days after his arrival, Joseph commenced the translation of the Book of Mormon, and Oliver Cowdery commenced to write for him. From the time that Joseph commenced to translate he received a great many revelations concerning the work of the Lord which He had commenced and the fulfils of the gospel which He was about to send forth to the nations of the earth. These gave him great light, and prepared him for the position which he had to occupy.

Having found baptism for the remission of sins mentioned in the Book of Mormon, Joseph and Oliver Cowdery felt led

to inquire of the Lord respecting this ordinance. For this purpose they went into the woods to pray. This was on the 15th day of May, 1829. While praying for this knowledge, a messenger descended from heaven in a cloud of light. He told them that his name was John, the same that is called John the Baptist in the New Testament. By reading in Mathew, 3d chapter, 13—17 verses you will see that it was John who baptized Jesus; and, by turning to Mark, 6th chapter, 16—29 verses you can read about John being killed.

John held the keys of the Aaronic Priesthood; and he told Joseph and Oliver that he acted under the direction of the Apostles, Peter, James and John, who held the keys of the Priesthood of Melchisedeck. He laid his hands upon their heads and ordained them to the Aaronic priesthood. He told them that the Aaronic priesthood had the authority to baptize by immersion for the remission of sins; but not the power to lay on hands for the reception of the Holy Ghost; that power, he said, would be conferred upon them hereafter. He gave them directions about baptizing. The same day they went and were baptized, Joseph baptized Oliver first, and afterwards Oliver baptized him. When they had finished the baptism, Joseph laid his hands on Oliver's head and ordained him to the Aaronic priesthood, and Oliver then laid his hands on Joseph's head and ordained him to the same priesthood. This they had been commanded to do by the messenger. As soon as they were baptized, the Holy Ghost fell upon them, and they prophesied a great many things which should shortly come to pass.

These were the first baptisms, of which we have any account, that had been approved and sanctioned by the Lord, for upwards of fourteen hundred years. All the churches that had been built up during those many hundred years had been organized by man, without the direction of the Almighty. The wicked had killed God's servants who held the Holy priesthood, and there was no man left on the earth who could baptize or do anything in the Lord's name, that He would acknowledge. Although Joseph had seen and conversed with heavenly beings, he did not, therefore, have the right to baptize any person, or to administer any ordinance belonging to the kingdom of God. He had to wait until he was ordained, and had the priesthood conferred upon him, before the Lord would acknowledge his right to baptize. And there was no man on the earth who could ordain him to this power. Men, therefore, who had held the keys of priesthood when they were on the earth, but who had been killed, had to come from heaven and ordain Joseph. And even when he and Oliver were ordained to the Aaronic priesthood, they could not lay hands on people for the Holy Ghost to rest upon them; they could only baptize them for the remission of their sins. They had to wait until the Apostles, Peter, James and John, who were the last men who had held the keys of the Melchisedeck priesthood on the earth, should come to them and ordain them and give them the necessary power and authority.

The Lord does not want any man to act for Him, unless He tells him to do so. They must not run until they are sent. By reading the Bible, the Book of Mormon and the Book of Doctrine and Covenants you will find that He has always been very particular about this. It is important, children, that you remember these things.

For him who does everything in its proper time, one day is worth three.

ATTENTION to small things is the economy of virtue.

THE LAND OF ZION

Written for and to be sung at the Utah County Sunday School Jubilee, to be held at Payson City, July 24th, 1876.

We have a land of beauty,
Which God vouchsafes to bless,
Because we are his people,
Who now this land possess;
This land we plant and water,
And God gives great increase;
Thus we are blessed with plenty,
Likewise with joy and peace:

CHORUS!

We've a beautiful, beautiful land!
To which all Saints we invite;
O! come! Saints come!
With us make your home,
And help us to do what's right.

The Lord is now fulfilling
What prophets have declared;
The faithful Saints are gath'ring
Unto the land prepared;
The desert is rejoicing,
And blossoms as the rose;
The wilderness is fruitful,
And still more fruitful grows.
This is the land of Zion,
Where Saints from ev'ry clime
Rejoice with joy and singing,
And have a happy time.
Our praises and thanksgivings,
Our service and our love,
With grateful hearts, we render
To God, who reigns above.

HENRY MAIBEN.

TO OUR PATRONS.

WE have several new attractions to offer our readers in the future numbers of this volume. In the next number we will commence a highly interesting serial entitled "LEAVES FROM A LOG BOOK," by that gifted and versatile writer Geo. M. Ottinger. To those who have read the humorous and instructive stories of his personal experience, "A Boy's Voyage Around the World," and "An Adventure at Taboga," as they appeared in our columns, and still later, his "Old America," the conclusion of which is published in this present number, we need say nothing more than that in his "Leaves from a Log Book," the writer will fully sustain his past reputation. The caption alone is a sufficient guaranty that the reader will get the full benefit of his extensive travel, deep research, keen observation and happy, humorous style.

We shall also shortly publish a number of articles on the missionary work among the Indians, together with sketches of their style of life, habits and customs.

We will also have in a short time a series of articles from the pen of Mr. C. R. Savage, whose pleasing, graphic, humorous style is so well known to our readers, from his "Running Away from Home" having been published quite recently.

We have a lot of other good things in store for our patrons, but we will not enumerate any more at the present, as they will probably be considered quite as acceptable when they appear if not previously announced.

With this number ends the first half of Volume XI., and, of course, with it expire all the subscriptions of those who subscribed when the volume commenced for only half a year, unless they have since ordered a renewal of them. We trust that all such persons will not fail to renew their subscriptions immediately, that they may not, by deferring it longer, run a chance of missing and not being able to get some numbers.

It is perhaps not generally understood that subscriptions to the INSTRUCTOR can be commenced at any time during the year, instead of only at the beginning of the volume, as heretofore. We have, however, a few back numbers from the beginning of the present volume that we can supply to those who desire them.

We will be pleased to have our friends who have so kindly aided us in obtaining subscribers for the present volume, renew their efforts to increase the circulation, so that if possible the influence of the INSTRUCTOR for good may be felt in the family of every Latter day Saint in the land.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXXIV.

Q.—Who was it that started these persecutions against Joseph?

A.—Two noted Presbyterians.

Q.—Mention their names?

A.—Cyrus McMaster and Dr. Boyington.

Q.—Who was it that comforted Joseph under these trials and persecutions?

A.—The Lord, by giving him several revelations.

Q.—Where can they be found?

A.—In the book of Doctrine and Covenants.

Q.—When was the second conference held?

A.—In September, 1830.

Q.—What particular mission was called during the conference?

A.—The Lord called Oliver Cowdery, Peter Whitmer Jr. Parley P. Pratt and Zeba Peterson to go on a mission to the Lamanites.

Q.—In what direction did they travel?

A.—They traveled from New York to Missouri.

Q.—In going through the State of Ohio, whom did they visit?

A.—They visited Sidney Rigdon, a preacher of the reformed Baptist church.

Q.—What did they give him?

A.—They gave him the Book of Mormon to read.

Q.—What else did they do?

A.—They preached the gospel to the congregation.

Q.—In what town did Sidney Rigdon preach?

A.—In Kirtland.

Q.—Did any of his members receive the testimony of the elders.

A.—Yes, seventeen of them, and Sidney Rigdon also.

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